GOD'S CALL

TO

Unconverted Sinners,

To turn to the Lord.

Plainly ſhewing every poor Sinner the miſerableneſs of his eſtate, and how great an enemy he is to himſelf; that though the Lord be daily calling to him, to turn and live, and profeſſeth he delights not in the death of a ſinner, yet for all this will go on, and die.

Alſo the Happy Condition of the People of God, in that they have ſuch a Father that had rather ſee their Converſion, than Condemnation.

And laſtly, to the Terror of wicked and ungodly men is ſet forth: That if they will not turn to God that they may live with him in Heaven, they ſhall dye, and be tormented with the devil and his angels in hell fire.

The fifth Edition, with Additions.

Math. 18. 3. *Except you be converted, and become as little children, you ſhall in no wiſe enter into the Kingdom of Heaven.*

By T. P.

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GOD'S CALL TO Unconverted Sinners.

Ezekiel the 3 Chap. 11 verſe.

Say unto them, As I live ſaith the Lord God, I have no pleaſure in the death of the wicked, but that he turn from his evil way and live; turn ye, turn ye, from your evil ways, for why will ye die, O houſe of *Iſrael*!

THe Great God that made the Heaven and Earth, and al the living Creatures therein, and hath redeemed you by his Son Chriſt Jeſus; You that were loſt and undone ſinners, to you hath he ſent his Goſpel, and glad tidings of Peace, and to you hath he given this privildge, that as many as believe on him ſhall have eternal life; as many as turn to him ſhall live, and thoſe that turn not, ſhall die. This is the unchangeable Will and Law of God, that wicked men

must turn or die. For see the very words of Christ, Matth. 18. 3. Verily I say unto you, except you be converted, and become as little children, ye cannot enter into the Kingdom of Heaven. And John 3. 3. Without holiness no man shall see the Lord. And in the 11th Psalm, verse 5. The Lord loveth the righteous, but the wicked his soul hateth. So that it is brought to this, that wicked men must turn or die.

1. From which words you must observe, First, the pity and love of God to lost undone Souls, that he condescends to reason the case with them thus, Why will ye die? That the Almighty and powerful God should stoop to dust and ashes, herein is his great power shown! That he delighteth not in the death of a sinner, but rather that he would turn and live. God would not have them go in the way that leads to Hell, but calls to them daily by the mouth of his Prophets, to turn and live, and tells them, there is no peace to the wicked. Isaiah 48. 11. Isaiah 37. 21. God tells them. The love of the world is enmity with God, and if any man love the world, the love of the Father is not in him. Yet for all this, worldly they are, and worldly they will be: If the way to hell be through the world, then to hell they will go.

Oh that men would see the folly of their own ways, and turn to the Lord, then should they see the Lovelineſs and Beauty that is in the ways of God, and the Torment and Anguiſh that follows the love of the World! Oh that wicked men would thus converſe with their own Souls: Is it so, that I muſt turn or dye, muſt be converted, or condemned? Its time for me then to look about me: how have I foolishly ventured the loſs of my precious ſoul theſe many years? how comes it to paſs that God ſhould take more care of my ſoul, than my ſelf? Oh God forbid that I ſhould neglect this any longer. Muſt I turn, or die? Oh happy day! oh happy hour that is that's left me to Repent in! Now will I ſet on a reſolution to get aſſurance of my Salvation, before I give my ſleep to mine eyes, or ſlumber to mine eye-lids. By the grace of God I'le reſolve preſently to turn, and to forſake my former courſes, and give my ſelf up to the guidance of the Lord God. Shall the Lord be thus compaſſionate to my poor Soul, as to delight in my Salvation, and ſhall I miſerable wretch delight in my Damnation? Shall God ſay unto me, Turn? and ſhall I not reſolve to turn?

1. Consider first, That it is the inviolable and unchangeable Law of God, that wicked men must turn or die, Romanes 8.8. Now, if any man be in the flesh, he cannot please God. Psalm 11. 15. The Lord loveth the righteous, but the wicked his soul hateth, Psalm 7. 16. The wicked shall be turned into hell, and all the Nations that forget God These Texts are plain enough to the view of every poor soul; If thou art one that believest, here is enough to satisfie thee, that wicked and ungodly men they must either turn or die, be converted or condemned: if you see not, 'tis because you are wilfully blinde: To what purpose doth God send his Messengers to warn you? If you will not believe God by the mouth of his Prophets who doth intreat you to be reconciled, yet you lend the deaf ear to them; Yet let me tell you, if you will not hear the voice of God here pronouncing sentence of Salvation to you, yet you shall hear his voice pronouncing the sentence of Condemnation against you hereafter.

I beseech you therefore, as you love your souls, not to quarrel with God and his Word but stoop to it. Are you yet unconverted Know this, that ere long you must be converted or else condemned. I beseech you there

herefore neglect not your own happiness
ny longer, lest you be guilty of your own
lood. Read but the eight verse of this 33 of
Ezekiel, and you shall see how the case stands:
When I say to the wicked, Wicked man,
hou shalt surely die. If thou dost not speak to
arn the wicked man of his way, the wicked
an shall die in his iniquity, but his blood will
require at thy hands. You see there that
e Ministers of the Gospel much preach,
nd you must hear: And let me tell you, it
s easier to hear of hell, than feel it. and yet
hough you think it an unwelcome Doctrine,
hat the Ministers of the Gospel should gall
our tender ears with Truths that seem so
arsh and grievous, yet it is the duty of e-
ery faithful Minister of Christ, to deal tru-
y and faithfully with Souls; for we shall in
o wise escape, unless we strive to enter in
t the narrow way which leadeth unto life;
or Salvation or Condemnation will sud-
enly bring all things to an end, and when
t is too late, we shall hear some crying out,
What have I done? What foolish courses
ave I taken? upon what low account have
I ventured the eternal welfare of my poor
oul? would I had but considered this a little
efore; but alas now it is too late, the Sen-
ence is past, and I am hurryed into ever-

lasting destruction.) Consider this all you that forget God. That your day of pleasure will last but a little while; your Laughing will be turned into Mourning, your joy into Anguish, your small and short pleasure here, will be turned to eternal pains and torments hereafter.

2. Consider this, all ye wicked and ungodly sinners, that if you will but yet unfainedly turn to God, it is his promise that you shall live, and not die. Thy Lord professeth that he taketh no delight in the death of a sinner, he wou'd rather they would turn and live. God doth not shut up the door of Mercy against you, but you shut it against your selves: Mercy stays for you, patiently waits for you, yea, Christ himself waits for you: Oh how happy might you be, if you would but turn to him! and if you turn not, here is a messenger of Wrath, death to be pronounced against you; there is a wrath that you are already under, and a death you are born under, and it is you that brought this death upon your selves; There is also another Death, which is a remedilels death, and a much greater torment than the first Death, and this Death falls on all those that are unconverted. God first offers you mercy, if you will turn; and to those that will not turn,

he

he sends this Message, That they must expect nothing but condemnation. If you will come at the call of Christ, you shall be converted: If you will become new creatures, God hath not a word of Damning Wrath or Death to speak to you: but on the contrary, Life, and Joy, and Peace, Heaven and Happiness: the eldest sinner, the worst sinner of you all, if he will but turn, he shall have Mercy and Salvation. Oh then, if you love your Souls, turn. Build on Christ the Rock, and New Foundation. Learn to mortifie the flesh, and live after the Spirit.

If you will but turn, and come into a way of mercy, the Lord will be ready to entertain you. If you trust in God for Salvation, he is engaged by his promise to save you.

The Lord will be a Father to none but his children; he will save none but those that forsake the World, the Flesh, and the Devil, and that come into his family, to be members of his Son, and have communion with his Saints. But if they come not to Christ, and are condemn'd, 'tis long of themselves, for Gods dores are open, and he is still ready to receive you, if you turn to him with al your heart, for his promises are yea and Amen, and he will not fail in the least tittle of what he hath said; if you repent, you shall be saved;

and

and if he hath said, they that repent not shall be damned, his word shall be fulfilled; For God is truth, and in him there is no lie.

3. Consider this, That God taketh delight in mens Salvation, but not in their Damnation: He had rather they would turn and live, than go on in sin and die: The conversion of sinners is the delight of his soul, yet that justice might be executed, and his Truth fully vindicated, God is resolved, if you will not be converted, you shall be condemned; Yet God is so far your friend, and against your Condemnation, as he beseecheth you to be reconciled: warns you of the danger you be in; sets before you Life and Death, and desires you to accept of his mercies, and not to damn your own souls; but if this will not do, then he is resolved on your Condemnation, and commands his Prophets to say unto you these words (O wicked man, thou shalt surely die.) It is in vain for you to look for Heaven, or to hope for it; for it can never be while you remain in this unconverted, dark, and dead condition, for in this state you are his enemies by nature. Yet for all this, the Lord taketh pleasure in the Conversion of his enemies: For if God had rather you were Damned than Saved, he would not then so much intreat

treat you by his daily kindnesses, by giving you all the means of this life to lead you to Repentance; he would not set so many Examples before your eyes, no nor wait on you so patiently as he doth from day to day, from year to year; those be not signs of one that taketh pleasure in your death.

If it had been his delight to have seen you go to Hell, how easily could he have done it long ago? How easily before this time could he have catched thee away in thy sins, with a Curse, or an Oath, or a Lye in thy mouth, in thy Pride, in thy Drunkenness, in thy deriding the ways of God? How easily could he have stopped thy breath, or tamed thee with his Plagues, and made thee sober in another world? How easie a matter is it for God to rule the Tongue of the prophanest Raylor? tye the hands of the most malicious persecutor; God can make them know that they are but worms: If God should but frown upon any sinner, how soon would he drop into the Grave?

If God should give Commission to Angels to go and destroy ten thousands sinners, it would quickly be done: How easily can God snatch sinners away in a moment, and set them before his Dreadful Majesty, where he shall see ten thousand times ten thousand glorious

rious Angels waiting at his Throne, and thou at the Bar pleading thy cause. Should they ask thee these words, (What hast thou now to say against thy Creator, his Truth, his Servants, or his holy Ways? now plead thy cause, what canst thou say in excuse of thy sins? now give an account to thy Maker of thy life, of thy time, and of all the mercies thou hast had.) Oh how would thy stubborn soul have melted, thy proud looks have been beaten down, thy stout and proud words turned into speechless silence. A word of his mouth should take thee off this present life: If he should say unto thee, Live no longer, or live in hell, thou couldst not disobey: What canst thou say? doth the Lord take pleasure in thy death? surely he doth not. If he did, he would not, he could not have given his Son to redeem us from death. Christ then would not have sweated drops of Blood for us, had he taken pleasure in our death, he would not have been so long in fastings, praying all night; neither would he have suffered his bitter and cursed death upon the Cross pouring out his Soul a Sacrifice for our sins, if he had delighted in our death. If you had but heard Christ bemoaning the estate of disobedient and impentient people, in Matthew the 23. and 27 verse. Oh Jerusalem, Jeru-

salem,

lem, how oft would I have gathered thee as Hen gathereth her Chickens, but ye would ot? If you had heard Christ on the Crois aying for his persecutors, (Father, forgive hem, for they know not what they do) would ou thought he had delighted in the death of he wicked? If you will not believe this, ou have the Word and the Oath of the Lord or it, and dare you question the Word of God, or the Oath of God? For God hath worn that his pleasure is not in their Death ut in their Life, as in Hebrews 6.13.16,17, 8 verses.

Be intreated therefore, oh thou unconver- ed sinner that heares these words, to pon- er a little with thy self who it is that taketh leasure in thy damnation: Certain it is ot God, he hath sworn he takes no pleasure n it. You dare not say you swear, and curse, nd lye, and blaspheme, and drink, and do all his to please God; neither do any that bear he image of God take pleasure in your death: God knows it is small pleasure unto his ser- ants, the Ministers of the Gospel, to see how nadly you venture your eternal Estate, and ow wilfully you run into the very flames of ell.

It is small pleasure for any of the ser- ants of God, for to see your careleſnes

in

in the ways of God. Who is it then that takes pleasure in your death? none but these deadly Enemies of your Souls, the World, the Flesh, and the Devil.

The Devil takes pleasure in your sin and death, and you cannot please him better than to see you run into all manner of uncleanness, to see you Drunk, to hear you Curse and Swear, and Lye, this is his delight. It is the delight also of wicked men, and it is pleasing to your flesh; It is the flesh that would be pampered, that delights in Sports, in Lust, in Idleness, this is the God that you serve.

Oh wretched Sinners! Oh miserable undone Souls! should the flesh be pleased before your Maker? Will you displease the LORD, to please your brutish Appetites? Is not God worthy to rule the flesh? If he shall not rule it, he will not save it, then what will become of it? I fear it is preparing for its own Displeasure. Dost thou love strong Drink, and sweet Morsels, and thy Ease, and Sports, and to be some body in the World? But do you love the Curse of God with it? Do you love to stand trembling at the Bar of God, and to be judged to everlasting fire, and to be tormented with Devils for ever? Are thy pleasures here on

Earth

Earth which endures but for a time, worth the suffering of eternal fire?

Consider these before you go any further, which I am sure every man hath reason to consider, that hath a soul to save, or lose.

Therefore if you will go on and die, rather than turn and live, remember it was not to please God, but the Devil, the World, and the Flesh: And if men will damn themselves to please themselves, and run into endless torments for delight, and have not the wit nor grace to hearken unto God or man that would reclaim them, what remedy, but they must take what they get?

4. Consider this also, That the Lord hath quit himself of the death of sinners; If they are condemned, it is long of themselves; they dye, because they will dye. Oh unprofitable, rebellious Children, that will not hear the voice of their Father. May not God say to you, as he said concerning the unprofitable Vine-yard, Isaiah 5. Chap. and 1, 2, 3, 4 Verses, Judge I pray, betwixt me and my Vine-yard, What could I have done more that I have not done in it? I planted it in a faithful Soyl, I fenced it, and gathered out the stones, and set the choicest Vines, yet it will not grow and bring forth fruit. Thus may God say, and lament over England,

Oh

Oh unprofitable England, what shall I do with you? I have planted you a glorious Church: I have watered you with the dew of the glorious Gospel; I have made you Men, and endued you with Reason, I have given you a Righteous, Perfect Law, and you have broken it, you have despised my Gospel, and you have undone your Soules: May not God in Justice take the Light of his Gospel from us, and give it unto others that may make a better improvement of it to his Honor, and their eternal Welfare? What could God have done more than he hath done for us? Hath he not waited long on us? Hath he not intreated us to turn, by the mouth of his faithful Ministers: hath not his Holy Spirit been often stirring with our hearts, and saying to our Souls, (Turn, turn sinner, whither art thou going? What art thou doing? Doest thou know what will be the end? How long wilt thou hate thy friends, and love thy enemies? when wilt thou deliver up thy self unto God, and give Christ Jesus thy Redeemer full possession of thy Soul? When shall that once be?) Hath not the Spirit thus pleaded with thee? Hath not Life been set before you, and the Joyes of Heaven? And hath not the certainty of the everlasting torments

of

of the Damned bèen declared to you. If you dye now, it is because you will dye: You will not have this man to reign over you, Luke the 19 chapter, and the 14 verse.

O you foolish people, and unwise, Why do you requite the LORD thus? Isaiah 1. 2, 3, 4. verses. Why do you forsake the Lord for nothing? Why do you neglect Eternal Life, to hunt after the chaff and feathers of this world? Wherefore do you spend your money for that which is not bread, and your labor for that which profiteth not? Isaiah 55 chapter, 1, 2, 3 verses. Awake now and see your own folly; Seek the Lord while he may be found: Call upon him while he is near. It is the Lords promise, If the wicked man will forsake his evil way, and the unrighteous man his thoughts, and turn to the Lord, he will have mercy on him; and to our God, and he will abundantly pardon. The Devil cannot pardon sin; no, it is in Gods power onely, so he hath a will to pardon; he oft hath he proclaimed his free Invitations to poor Sinners, Revelation the 22 chapter, the 17 Verse, Let him that is athirst come, and whosoever will, let him come and taste of the water of life freely.

Oh ſtiff-necked and uncircumciſed in heart and ears, that thus are willing to ruin themſelves! when God hath called, you would not come: How know you how ſoon you may provoke God to reſolve you ſhall not taſte of the Wedding Supper? If you dy unconverted, all the world cannot ſave you. Oh wretched Sinners! why will you be ſo cruel to your ſelves? Know you not this which is a real Truth, That you muſt turn or burn? If you keep your ſins, you muſt keep the Curſe of God with them: You love your luſts, your Drunkenneſs, your Gluttony, and will not let them go; would you have them bring you to Heaven? If you expect that, it is impoſsible; for there entreth none that is unclean, Revelations 21 Chapter, 22 verſe. For what communication hath light with darkneſs? Or what concord hath Chriſt with Belial? You ſee then I hope this time the caſe is clear, that you muſt reſolve to turn, or die.

Objection. But you will ask me, How ſhall we turn, we have no power of our ſelves? I will therefore give you a few helps by the way, before I conclude.

Ah poor ſinful Soul that would be converted, and turn to the Lord, conſider the ne-

ceſsit

ecessity and nature of Conversion: You must here consider,

1. From what you must turn, that is in World, from carnal self, from the flesh that would be pleased before God; from the world that is the enticing Bait to allure your souls; from the Devil, the secret Angler for your souls; and from all willful sins: and then you must turn to God the End, and to Christ the way to the Father.

2. The second Help is this, Attend upon the Word of God, that is the ordinary means to turn souls to God; be often in Hearing, Reading, and Meditating upon the holy Scriptures.

3. Thirdly, Be frequent in Prayer to God, confess and lament before God your former sins, beseech God to pardon what is past, and to give you his Spirit to lead you into his ways, and beg of him to be your Guide and your Keeper, to save you from the subtile temptations of the Devil, who watcheth for your souls.

4 Fourthly, Give up your self wholly to the Lord Jesus Christ, the true Physician of your souls. John 13. 6. For there is no other name under Heaven by which you can be saved. 'Tis he is the Way, the Truth, and the Life, there is no coming to the Father, but by him.

5. Fifthly, If you mean to turn to Christ, do it beliebingly, trust God with all you have, entertain no low thoughts of God : let this be upon your hearts continually, That God is able to save to the uttermost, all that come unto him by faith.

6. Sixthly and lastly, Be sure to neglect no time, but do it speedily. To day, while it is called to day, hear the Lords voice, and harden not your hearts : If you be not willing to turn to day, you will not be willing to turn to morrow : Call this to minde, that as long as you neglect this Work, you are under the guilt of many thousand sins, and under Gods wrath, and you stand at the very brink of hell. Up then presently, and flie as for your lives, for you have stayed too long already, and wronged God too long. For his sake therefore turn; if not for his, oh for your own precious souls sake, resolve to turn and live: stay not wavering any longer, for it is not a matter of trifling, but of eternal moment; for you die in your sins, you dye eternally, and then you are undone for ever.

Let me adde one Use more, which shall be of Terror to affrighten those that art not resolved yet to turn.

Use. You unconverted sinful wretches that aways vex the Holy Ghost, as your Fath

did, so do you. Know assuredly, that the righteous God will not be mocked: For if you turn not, you shall surely dye, and be damned; its as sure as if it were already done, at the Dreadful day of the Lords appearing: the Hills nor the Mountains shall not hide you from the presence of the living God. Are not you one that hath neglected the tender offers of the Gospel? Have not you turned your back against God? Is it not just then that God should turn his back against you? when you call and cry unto him, have you not deserved this Sentence to be pronounced against you, Go ye cursed into everlasting burnings? What shall I say to you? Oh you careless unregarding souls that wilfully run into your own destruction! What can you say when you appear before the great God? Can you lay the blame of him? No, you cannot, he hath left you without excuse, for he hath done his part as to our Salvation, if we dye then, it is because we will dye, and will be damned: Had you been but willing to have been saved, you might have layen in Abrahams bosom, but now you must, to the grief of all your friends, be tormented in hell with Dives, and shall not have this request granted you. To have one drop of water to cool your tongue, whereas you might have enjoyed

enjoyed Heaven and happiness after Death, if converted; now you shall enjoy nothing but hell and horror, because you dye unconverted.

Therefore be perswaded all ye poor miserable Souls that are as slaves of Satan, be perswaded while you have a Day of Grace, to turn and live, and not to go on in sin and dye.

Which shall be the daily Prayers of your poor and unworthy Servant for the sake of Christ,

T. P.

The end of all is, Sinners turn,
Lest in Hells flames thou ever burn.

FINIS.

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